

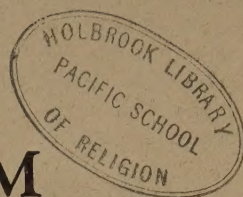
The American Friend

Old Series
Vol. LI No. 23

NOVEMBER 16, 1944

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Vol. XXXII No. 23

PRAELUDIUM



In whom we live and move and have our being,
Thou master of the man shaped out of clay,
Who hast endowed us with a sense of seeing
Thy pulsing presence in the common day:

On ships and shadowed fields I knew thy nearness,
Past rows of houses I have felt thy grace;
And there are those who with an inner clearness
Find they have touched the radiance of thy face.

The earth is fragrant with thy gentle breathings;
Thy goodness is the life of all that lives.
Thou art the peace above the passions' seethings,
The calm which gathers in the fugitives.
That in thy loving-kindness we are clad
Makes us rejoice and be exceeding glad.

GERHARD FRIEDRICH.

The Sunday School Lesson

in the Business of Living

Provided by the Board on Christian Education

For November 19 - Christianity in a Democracy

(Mark 12:13-17; Romans 13:8-10; I Peter 2:13-17)

FRIENDS AND THE STATE

For a better understanding of Friends relation to the state, I know of no statement that is more helpful than the one found in the proposed book on *Faith and Practice* of the Five Years Meeting of Friends in America, which is as follows:

"The first authentic pronouncement of early Friends on their relation to the state was made in the days of Oliver Cromwell in the form of an advice from a meeting of ministers and elders. It urged fellow members to accept public office, if they could rightly do so, as a means of serving their community. George Fox professed his loyalty to Protector and King in turn, declaring, 'Our prayers are for them that are in authority, that under them we may live a godly life in peace.' In those days of unsettlement and strife, Friends utterly disowned all plottings and armed resistance against the government.

"Friends set definite limitations, however, to the authority of their rulers. More than once George Fox demanded of officers of the law whether he should obey God or man, and warned the king to 'hearken to God's voice' or he would be overthrown. If occasion arises when it is necessary to refuse obedience to unjust laws, such conscientious objection should not be entered into lightly or hastily, and should be made with love and forbearance toward those who disagree. The conquest of evil is to be effected only by the overpowering force of truth and righteousness. Friends' testimonies in support of these principles in the days of their persecution and steadfast insistence on the right of the freedom of conscience, peaceable assembly, and worship did much to gain religious liberty for citizens of both England and America. Friends' influence has been felt in the abrogation or modification of harmful laws and customs in many fields. Government by spiritual forces rather than their punishment are the primary objectives of Friends.

"Friends regard the state as a social instrument to be used for the cooperative promotion of the common welfare. The source of its authority and the

most reliable guide in its administration should be the inward convictions of right, possessed by its citizens. Our highest allegiance as Christians is not to the state but to the kingdom of God. But this does not mean that we have not duties, as Christians, toward the state and the nation to which we belong, or that our attitude toward the state should be a negative one, or one of indifference. Good government depends on observance of the laws of God by those in authority. It behooves all Friends to fit themselves for efficient public services and to be faithful to their performance of duty as they are gifted and guided by the inspiration of God."

Questions:

What is the difference between civil disobedience and evading the law of the state?

When there is a lack of integrity in the government is a citizen justified in withholding some of the facts when making out his income report?

Does a religious mission ever justify the use of tractor gas?

Is it true that laws usually work a hardship on the good citizen because they are evaded by the less responsible?

P. M. T.

For November 26--The Christian View of Industry

(Luke 19:15-26; II Thessalonians 3:10-12)

THE BLESSINGS OF WORK

If work were one of the curses imposed upon Adam and Eve because of the latter's sin in the Garden of Eden, then the grace of God has given us "beauty for ashes," because work is one of the essentials of the good life. Whatever may have been the plan in the beginning, we know today that man's best development comes through the application of all his spiritual, mental, and physical faculties.

Dr. Agar used to say that the genius comes from the crowds and not the clouds; five per cent inspiration and ninety-five per cent perspiration. It has been said that when Paderewski played before the Queen of England, the Queen arose and said, "Paderewski, you are a genius." To which he replied, "Your Majesty, I may be a genius today but all my lifetime I have been a drudge."

Jesus did not fail to commend men and women for their frugality and industry. Martha was reproved, not because she was at work, but because she was "cumbered with much serving." The major problem in American society is not traceable to the working class, but to the people of leisure who insist upon the right to live off the labors of others.

Someone has said that there is one way to make a living—work. There are three ways to acquire wealth: to inherit it; to find it; to collect the profits from another man's labors. All the vicious elements found in our capitalistic system can be traced to the latter method. That a man has a right to all the profits from his own labors, after all just charges for overhead have been satisfied, seems to be a principle that stands up in the light of justice and is the corner stone of any stable economic system. The organizations that have recognized and followed the principle of profit-sharing seldom have any labor problems.

The world has adequate resources for an economy of abundance, and it is only the greed and avarice of the already privileged class which makes them demand the profits from an economy of scarcity. The destruction of our crops and animals at a time when millions were on the dole, and other millions starving, was a stench in the nostrils of a just God, for which we are paying with a vengeance today.

Friends have shared in an economic system all too long which has been motivated by pagan ideals. When we confess that we are our brother's keeper, the exploiting of another person for profit is unthinkable.

Work should bring one of our greatest joys. The clock-watcher is usually the result of our inability to fit people into the kind of jobs for which they are best adapted. For the man who loves his work, the days are always too short. Edison could forget to eat or sleep simply because of the sheer joy of creating something useful. To drive the body day after day to do distasteful tasks, robs it of its power to recuperate and rebuild itself. Frustration and tension take an awful toll from the creative power of the human body. It makes a great difference whether one is working eight hours a day, or making ten dollars, or building a cathedral.

Questions:

If work is a blessing, why do so many people try to avoid it?

Does vocational guidance in high school come too early to be helpful in choosing one's life work?

Are some people doomed to be the servants of others and do the menial tasks of the world?

P. M. T.

THE AMERICAN FRIEND

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For An Honest Thanksgiving

*"God, I thank thee that
I am not as other men . . .,"
"God, be merciful to me a sinner."*

From Luke 18:10-14.

PROBABLY no other religious observance invites more self-deception and subtle mockery than does Thanksgiving Day. For the same reason no other day offers, on the other hand, more opportunity for a discriminating religion and refinement of Christian thinking and experience.

This is true because of the very mood involved in giving thanks. The word "gratitude" seems to imply that we are the recipients of unmerited favors. We can hardly give thanks for such favors without remembering those who do not enjoy the measure of comforts which are ours. In fact, the very awareness of our many privileges is heightened by contrast with those who have less. We tend to feel that the margin between those of us who have and others who have not is the essential *reason* for thanksgiving.

LET US BE PENITENT

That attitude is deadly poison. It is the thanksgiving of the Pharisee. He went home from his thanksgiving in the temple a confirmed egotist. The essential qualities which he lacked were penitence, humility, and responsibility. Stated in terms of American attitudes there is danger that we thank God that war and devastation have not struck us as they have Europe and Asia, as though God holds us in higher favor than Britain, Germany, and Japan. To be sure we do not want our cities demolished. In fact, it would be of no benefit to anyone for America to have what Coventry and London received. But if we do not suffer, it is not because God loves us more than them and therefore seeks to shield us.

Our thanksgiving should not be made for the margin of personal safety we possess above others. The reason America has not suffered destruction as does Europe is not the special benevolence of God, but the size of the Atlantic Ocean. We should remember that the suffering of people elsewhere may be due quite as much to our sins as to theirs. It is partly geography that makes the difference in the physical consequences of those sins.

Let not Thanksgiving, therefore, deepen our egotism—our sense of superiority by which special favors are thought to come from a partisan God. One cannot safely say thanks to Him unless in the same breath he asks forgiveness for himself and his nation in conscious and unconscious sins with their unequal retribution. So far as any observable equity is concerned, there is no reason why New York, Indianapolis or Los Angeles should escape while Coventry and Berlin are reduced to rubble. Let us be glad that no more cities are so reduced, but let us not think it is because God especially loves *my* city, *my* family, or *me*.

If then we can look upon world calamity and world blessings from the divine-human viewpoint, rather than the national, our minds can take hold of those deeper realities which God has planted in the hearts of people in Coventry, Berlin, New York, Rome, and London. We shall rather thank God that an undying holy flame still burns in the hearts of those who have suffered. We shall be grateful that when destruction has done its worst, men, women, and children can rise from the ashes of homes and cities to build again. To build again for their souls more stately mansions. To build again their homes with dreams of new families, humble yet rewarding labor, rest at the close of day, good books and songs at twilight. To build again their crumbled sanctuaries, defying a cynical world which has declared Christianity bankrupt. To build again among the first of their community buildings, a chapel where sanity is born from the calmer depths of the soul.

LET US ACCEPT RESPONSIBILITY

Let us thank God for the indomitable faith of those little people of the world, maddened and fooled as they are at times by the political chicanery of "big" men, but who conserve for all time the fadeless dream of a better earth. Let us all thank God that even now while we weep with the sin and terror of the world, we feel also a new spirit rising within us ready to take the tools of construction and build again with Germans, Italians, Japanese, Britons and all of the others.

Let us thank God for the redeeming and transforming love of Christ that does not turn to hate

when war comes, but holds out for all of us a grace that is greater than all our sins. Let us thank God for the miracles of that love which has held men steady in bitter-cold timberlines of our tragic years; for those who unfalteringly and undefeated never ceased to love when hate was the rule, though they may by force have been thrown into the midst of it.

Let us be thankful for the healing power that will help to restore the bodies and spirits of men returning to our homes from the fields of conflict. Let us be glad for what love can do through us to help them back into the normal pursuits of wholesome living.

But mixed with our thanksgiving let us bow in penitence with all men who repent, knowing that at our best we have not wholly escaped the condemnation which rests in varying measure on every member of our interlocking human society.

Thanksgiving Day is an American institution. Its symbol is the cornucopia emptying its fullness of Autumn ripened food. It represents the abundance of America for which we generally give thanks. Here again lurks a danger of selfishness, deepened by religion if we do not think of abundance of food as abundant opportunity to share with the hungry and cold people of earth. To give thanks must mean to accept responsibility for sharing our abundance.

LET US GIVE THANKS!

There should be no sense of unmixed thanksgiving. Instead thanksgiving should be the *emphasis*

of the day. Unless our gratitude comes after clear-minded penitence and then issues in accepting responsibility we may become like the Pharisee whose attitude Jesus roundly condemned.

But it is quite as important that we sharpen the sense of gratitude. To become the ingrate is no antidote for selfishness, but rather it is egotism in its worst form. We are insufficient. Not even our fertile fields, bursting granaries and endless mines can save us from physical want and spiritual dearth. We must be thankful for what others do for us, even those whom we may help feed. We can rightly thank God for opportunities to spend ourselves that we may truly live.

If then we can give thanks with full awareness of our responsibilities, let us prepare individually and in assembly to sense the presence of others whom now the darkness of conflict hides. Let our "hands groping find other hands" which also want to build in every race and nation. Then only can we come with acceptance into the presence of the living God, as workers with the Masterbuilder.

"Teach us to build; upon the solid rock

We set the dream that hardens into deed,
Ribbed with the steel that time and change
doth mock

Th' unfailing purpose of our noblest creed;
Teach us to build; O Master, lend us sight
To see the towers gleaming in the light."

E. T. E.

From Poem By Purd E. Dietz.

William Penn—Pioneer

By T. Edmund Harvey

THOUGH two thousand miles of ocean may prevent men from meeting together, they cannot keep our thoughts from uniting. When citizens of the Commonwealth of Pennsylvania are gathered together to honour the memory of their Founder on the 300th anniversary of his birth, many of us here in old England are with you in spirit. We, too, are debtors to William Penn for what he did, for what he was, for the noble vision of life which he strove to put into words and deeds, both in the Old World and the New.

While members of his own community are bound to William Penn by a special link of love, a far wider number have reason to remember his life work, more especially his untiring efforts to achieve religious toleration and promote civil and religious liberty. He was a pioneer. Before his time as a town planner and as a penal reformer, he was a pioneer in bringing a new spirit into the relationships of European colonists and the primitive native races in whose country they settled, a pioneer in his proposals

This message came by short wave from England to the Friends gathered in Philadelphia for observance of the William Penn Anniversary. It is important to have this voice of a distinguished English Friend in our observances.—EDITOR.

for replacing the European anarchy by a confederation of law abiding states, bound together to preserve the peace, the beginnings of a United States of Europe.

I.

Penn's many-sided activities made their mark in very different fields: they owe much to the circumstances of his birth and up-bringing, but they were inspired and guided by his Christian experience. They bear the impress of the long struggle against adversity which faithfulness to his religious convictions brought to him. *No Cross, No Crown*, the noble title which he gave to his best known book written originally in prison in the Tower of London, became

the touchstone of his achievement. The good old words may need translating into modern speech, but the truth behind them remains.

The choice of the easy, comfortable way may seem to lead to success, but if a man is to live worthily he must come up against the hard stuff of the world. Moral progress comes through the channel of human personalities. It could not be achieved, were there no element in men to respond to the higher ideal, but that ideal must be set forth through men who are ahead of their time, who will be misunderstood, misrepresented, and attacked for holding it, but who are prepared to hold fast, enduring hardship, shame, and suffering, for the sake of the truth.

Of such was William Penn. He could not have done what he did, had he not proved steadfast under the discipline of suffering and what men accounted failure.

As a youth at Oxford, Penn had thrown in his lot with the minority of Puritan students who refused to join in

the newly re-established services of the Church. He was sent down in consequence from the University, to the grief and chagrin of the Admiral, his father. He was despatched into France to forget the past and to continue his education, where at the College of Saumur he studied under the wide-hearted Amyraut, most tolerant of Huguenot divines. He returned after two years with all the charm of French manners: his father looked for a career of honour for his son, befitting the coming heir to the peerage promised him by the King.

Then when looking after the Admiral's estate in Ireland, young William Penn once again threw up all prospects of success to follow what he felt to be the divine call of duty. He went to a Quaker meeting in the hope of hearing a traveling minister, Thomas Loe, whose speaking had once before strangely moved him. Now the opening words of his sermon. "There is a faith which overcomes the world and there is a faith which is overcome by the world" went to Penn's heart. Then and there he decided to joint these despised and persecuted Quakers. Shortly afterwards some of them were arrested for worshipping together and Penn, who was with them, insisted on sharing their imprisonment.

The Admiral recalled his son to London. Penn had to meet his father's reproaches and threats, and harder still, his entreaties and prayers, for despite their different outlook they loved each other deeply. At length his father turned him from his house. Only little by little, as he noted his son's steadfast endurance of obloquy and imprisonment did the Admiral relent, becoming reconciled to his son, and at last, as he lay dying, giving his blessing to his choice.

II.

Meanwhile young Penn lay for eight months in strict confinement in the Tower of London, as the outcome of the printing without license of a book of his. When urged to recant he wrote: "My prison shall be my grave before I will budge a jot; for I owe my conscience to no mortal man." He wrote another short treatise to remove misunderstandings, but he would not withdraw.

Hardly a year after his release he was again arrested for preaching to a company of Quakers, quietly gathered in the street outside their meetinghouse, which had been closed and was guarded by soldiers. His courage at his trial and his powerful appeal to the fundamental laws of England inspired the jury, who refused to condemn him and his companion. The jurors were locked up without food or water for two nights, but persisted in their verdict, despite the

angry pressure of the Lord Mayor and the Recorder, who committed them all to Newgate for contempt of Court along with the two prisoners. But the result was the final establishment of the right of juries to give their verdict according to their convictions.

One cannot read the contemporary record of the trial published in 1670 without realizing the decisive effect of Penn's words and bearing in encouraging the honest jury to make that memorable stand for justice.

Within a few months Penn was again committed to Newgate, once more for preaching at a Quaker meeting. During this six month's imprisonment he wrote *The Great Case of Liberty of Conscience*, the first of a number of works in which through the years that followed, he pleaded for religious toleration. His concern for civil liberty led him to give eager support in 1879 to Algernon Sidney in two election contests against the candidates of the Court. He urged in speech and pamphlet the vital importance of a parliament of honest men, no pensioners of the King.

Many of his Quaker friends were grieved at this entry into politics, but for Penn it was a part of his religion

HERE, NOW, IS PEACE

From the roof, alone, I'm looking down
On tall, straight pines, sweet-scented,
slender,

Rising from a carpet, brown,

Of needles on a floor of sand.

All is softly silhouetted,

Dim, behind translucent glass

Of pale moonlight,

Tiny night bugs

Myriad noises make harmony enmass.

A sighing breeze touches the night

Like cool spring water upon parched
lips;

Like a beloved woman's kiss

To him who's feverish with yearning.

A far train whistle wings the air

To die—two heart throbs in the throat;

Occasional faint lowing

Of cattle, bark of dog, remote,

Sweep me nostalgically in flight

To other nights of childhood, remembered but as one,

When God brushed my restless soul with
hope

And vision.

The chapel bell strikes one.

Its single tone accents my soul's release,

For He is here with me again.

Here, now, is peace.

THAD FRANK WHITE.

Camp Rufus Jones.

to endeavor that his country should be well governed. His conception of Christian citizenship rings out from those words of his in *No Cross, no crown*; "True godliness does not turn men out of the world, but enables them to live better in it, and excites their endeavour to mend it. . . . Christians should keep the helm, and guide the vessel to its port, not meanly steal out at the stern of the world and leave those that are in it without a pilot, to be driven by the fury of evil times upon the rock or sands of ruin."

III.

There we have light on the background of the founding of Pennsylvania. He thought of it as a great adventure in carrying out true Christian citizenship, a Holy Experiment to prove that religious and civil liberty would bind together a better commonwealth than the old world would permit under its arbitrary rule. Thus he refused to govern his province as a benevolent dictator, but wrote in 1681, "I propose that which is extraordinary and to leave myself and successors no power of doing mischief and that the will of one man may not hinder the good of a whole country." His 'frame of government' was far in advance of his age, but he looked deeper than political forms to the spirit which informed them, "Any government," he wrote, "is free to the people under it, whatever be the frame, where the laws rule and the people are a party to the laws; and more than this is tyranny, oligarchy, or confusion."

For years he gave thought and effort to encourage emigrants, not from Britain only but also from foreign countries, to make Pennsylvania their home. He welcomed settlers from Germany, Holland, and Switzerland, including Mennonites and people of other persuasions. He did not put faith in the mystic power of blood or race or soil, but trusted the divine potentialities latent in every human life, called forth in response to the light that lightens every man.

Of all who have praised Penn, few were farther from him in religious outlook than Voltaire, who again and again extolled his work for toleration and for peace. Along with other French writers of his day, Voltaire pictures Pennsylvania as a divine commonwealth of good neighbours, living simple, unselfish lives.

The picture was exaggerated, but it showed to readers in France and in other lands something of what Penn lived for. It stirred men to find a way out of the corruption, the intolerance and the insincerity of the world about them.

Problem of the Rural Pastor

By B. Orville Fisher

I LIKE to call it just that, for not only does the rural pastor have his problems, but in a very real sense he is a problem. Nothing personal is meant by that expression, but ask the pastoral committee of any rural Meeting, or ask any member of the pastoral and evangelistic committee of the Yearly Meeting, when the time comes to secure a pastor for the rural Meeting. It is then that we begin to see what a problem the rural pastor is.

How many times the rural Meeting has desired a pastor with certain qualifications, only to find such a qualified person already engaged to serve another Meeting, or required to continue in some remunerative position in order to support his family. Why? Simply because the recognized available resources of the community were insufficient for the needs of the pastor and his family. As a result the rural Meeting often finds itself endeavoring to continue under a pastoral leadership which both minister and Meeting realize is inadequate for the needs of the community. Too often all the emphasis is placed on the preaching ministry, leaving much of the real work of church development and Kingdom building undone. Frequently such arrangements result in unsatisfactory situations and for no greater reason than that the pastor, although a good preacher, does not understand or sympathize with the problems and circumstances of life as experienced in rural areas. It is quite possible that he has come from factory or city life with no knowledge at all of country life.

FITTING MEN TO THEIR LIVELIHOOD

When a manufacturing concern wants to engage someone to manage its business, it seeks out a person, not only schooled in industrial management, but also familiar with the particular industry concerned. For example: a company operating textile mills seeks a man who knows the machinery and manufacturing methods for producing textiles. For a manager of a precision machine works, we would expect to find a man with a working knowledge of precision tools, how to make them, etc.

Now if it is necessary for so-called secular industry to secure for its manager some one acquainted with its particular type of work, how much more the church needs for its leader, some one who is acquainted with the situations and circumstances under which the people who make up the church live. Thus the rural church needs as its pastoral

leader some one who has a fair knowledge of, and deep interest in life and living as it is experienced in rural areas.

The importance of this will be seen as we discuss this matter further. We now come to the one part of the problem which always arises and which is of deep concern to both people and pastor. That is, how can we, a small country church, support a pastor or, how can he provide for his family with the financial support which the average rural Meeting is able to give? The Society of Friends has been, and is, essentially rural and I am convinced that we will find the answer to our rural pastor problem today in the same place early Friends found it, although the method of solving the problem may vary somewhat from that used years ago.

Many of our older Friends can remember the days before the pastoral system, chiefly in the west and central west. Even yet there exist some areas here where no type of pastoral leadership is used. Let us observe the ministry of those earlier days. Of how many can you think who were first farmers then, at the call and direction of God, left their farms in the care of others, many times their own sons, while they went forth to serve the church in a ministerial capacity, not being chargeable to the church for their living. Whence then was the support of the minister? Came it not from the soil? If we who face these problems today are willing to humble ourselves and cooperate in our efforts to find an adequate solution, we can find it in the "good earth."

OUR YEARLY MEETING PLANS

Indiana Yearly Meeting's Rural Life Committee seems to be favored with a broadening vision of what can be done and is being done along this very line, and have suggested to Indiana Yearly Meeting ministers and local Meetings what seems to me a most feasible plan for meeting the rural pastor situation as it exists today. The Committee suggests that the Rural Meeting provide a small farm of from twenty to forty acres for the residence and use of its pastor. I quote one paragraph from the Committee's letter: "On this tract he and his family would live and grow many of the foods needed for the year, and possibly sell some eggs, milk, and other produce. He would not be expected to own costly farm tools. The members of the Meeting would come in at certain

seasons and, with their heavier tools, help with the plowing and harvesting. Thus they would work together, in neighborly fashion, even making it a social occasion. He might exchange work with them, if desired." The details of this plan would need to be worked out to the satisfaction and particular needs of the individual Meeting, as no one plan could be made to suit the needs of every church.

It is to be hoped that some rural church will soon be favored with an enlarged vision as to the possibilities of such a program, and be fortunate in having a leader who can help to discover the right methods and means of developing such a program in keeping with the spirit of true Christianity and the traditional democracy of the Society of Friends. It only requires some such visible, working project, to awaken others to an active interest in such a program. A project begun in years of plenty, might easily become the life-saving factor of the church in the lean years which so inevitably follow such eras as that through which we are now passing.

Of course it is not wise to rush into something new just because it has possibilities, but this is being undertaken in some areas outside the Society of Friends, thus both procedure and results could be studied. Much careful consideration and planning, as well as searching out of facts, should precede engagement in a program so different from that with which we are familiar. But lend your mind to thinking along this line, talk it over with your fellow church members, with your pastor; read of similar work being done elsewhere, and get in touch with your Rural Life Committee. It may be that your own local Meeting will be the one to prove the value of such a program in the rural church.

Dare we, "Lift up our eyes unto the hills from whence cometh our help?" Or should we rather say, "valleys and plains?" If we do, is it not possible that we shall see out there in the future, our rural churches, yes even our smaller churches provided with an adequate, efficient pastoral leadership that will tend to strengthen and enlarge the Kingdom of God within our borders, and indeed reach into the yet untouched areas which are lying in darkness, though as it were, at our very doors?

(By request of The Rural Life Committee of Indiana Yearly Meeting.)

Besides Planting Trees

Scanning C. P. S.

By John W. Adlon

WITH the advent of conscription came Civilian Public Service, designed as an alternative for those who, according to their religious training and belief, are opposed to military participation. For the first nine months this "work of national importance" was largely manual labor in soil conservation and forestry, digging ditches and planting trees. However from the first hour, pressure has been exerted from within and without for work of a more significant nature and, although the hopes and ambitions of the men have not been realized, almost half of the assignees are now in special services.

HOSPITAL SERVICE

When war work with its fat pay checks and popular appeal came on the scene, the hospitals of the country, particularly those dealing with mental patients, were among the first to lose their regular employees. Hundreds left this unpleasant, hard work for better paying jobs and hundreds more were drafted. The Philadelphia State Hospital had about one thousand employees in 1941 and by October, 1942 that number had dwindled to only two hundred. Considering then, that in hard times it is difficult or impossible to get dependable, competent hospital workers, and that in the state mental hospitals alone there are in excess of four hundred thousand patients, the situation came near to desperation. In June, 1942 the first CPS hospital unit was established. One year later there were one thousand fifty men in mental hospitals and two hundred more in general hospitals and training schools. Now one in five CPS assignees is serving his country and his fellowmen in hospitals and the number is still growing.

The hours are long and the work is hard and varied. CPS men fire the boilers; roll the bandages; care for the grounds; work in the laboratory; scrub the floors; change the sheets and bathe the incontinent; assist in operations; take off plaster casts or do any or all of the thousand things necessary and vital to the operation of modern hospitals. But more important than the work itself is the fact that CPS men try to perform their duties in the light of the teaching of Jesus.

Considerable interest was first shown in the gratifying results the men had with difficult patients, but now this is accepted as a matter of course. It is not uncommon for an inmate, previously violent and ill-natured, to be "soothed" into a well-behaved patient by the gentle

hands and understanding heart of his C.O. attendant.

Lacking in glamor and full of danger and disagreeableness are the Civilian Public Service "Guinea Pig" Units. These groups of men volunteer to serve as the human subjects of experimentation in the control and treatment of disease. Some of the experiments last for only a few days, while others take months. The men are isolated and, of course, given every attention, but the risk is great. So far the study has included everything from jaundice, malaria and pneumonia to the lack of vitamins in the diet and the effects of thirst.

SERVICE ABROAD

Perhaps as little has been said regarding the work of Civilian Public Service in Puerto Rico as about any of its varied functions. Yet surely nowhere is the need greater and the job more manifold.

When General Miles took this small island for the United States in 1898, he announced to its two million inhabitants, "We have come to give you the advantages and blessings of enlightened civilization." However, the over-all benefits of our occupation are dubious.

Puerto Rico is poor, desperately poor, due to her huge population (five hundred and fifty per square mile) and to her lack of natural resources. Her people live in squalor and filth, and there is a high incidence of disease. John Gunther reports he saw no such conditions of poverty in India or China, and Devere Allen has said that less than half of Puerto Rico's population is privileged to have any schooling. There are only three hundred doctors, or about one to every six thousand five hundred persons, and sanitary facilities and medical knowledge are greatly lacking.

Three CPS Units are now working in Puerto Rico. The first was established by the Brethren at Castaner, a mountainous, coffee-raising district near Adjuntas. This area was almost without medical care, the nearest hospital being some thirty miles distant through the mountains. A twenty-six bed hospital was established, complete with operating room, obstetrics room, laboratory, and X-ray equipment. At the end of a year, hundreds of operations had been performed, ranging from leg amputations to tonsillectomies. Further, the medical clinics had treated literally thousands of people.

The Mennonite Central Committee established the second unit. Here the progress was much as described at

Castaner. Classes are held in the community center and a program of visual education has been set up. Also, agricultural education is being carried on. Considerable quantities of food and clothing are being distributed to the needy children, and they are being served warm breakfasts every morning.

The third unit at Zaldondo is operated by the American Friends Service Committee and now consists of a doctor, a nurse, and twelve CPS men. Here, too, the work is comparable to that done under the direction of the other two administrative bodies.

Much has been done but, unfortunately, much more remains; for this beautiful, tropical island is steeped in misery.

SMOKE JUMPERS

Parachute fire fighting is another of the fields CPS men are filling with credit. Last season a group of sixty Civilian Public Service "smoke jumpers" worked under the direction of the Forest Service so satisfactorily that the number is being doubled this year.

The jumpers' equipment consists of a special padded suit, a protective helmet, ropes to lower himself from the tree in which he will in all probability land, a short wave radio set, and a specially equipped parachute. It has been said that the CPS smoke jumper in his full regalia looks like a combination of a man from Mars and a deep sea diver.

Once on the ground, the fighter signals the plane from which he has jumped and his supply pack is released in another small chute. Besides regulation fire-fighting tools, it includes a lamp, two days' rations, a canteen of water, a first aid kit, etc. When the fire is out, the man is faced with the task of finding his way back to the nearest point of habitation. Smoke jumping is perhaps the most glamorous of the CPS jobs and certainly one of the most dangerous, but its benefit to the country in dollars and cents would be hard to evaluate.

AMONG THE OTHERS

To touch even briefly on all of the other significant work being conducted as special services, would be quite impossible. Let it suffice then to say that there are men in the coast and geodetic survey; relief and reconstruction study; nutrition experimentation; dairy herd testing; public health units; agricultural experimentation; and many other fields.

The men in camps are also doing a commendable job. But, besides planting trees and digging ditches, the seven thousand men in this work of national importance as alternate to military participation are indeed doing much of value for their country. When more significant jobs are available, Civilian Public Service camps will produce men competent and eager to do them.

Statement Adopted by a Conference of American Friends Held in Richmond, Indiana, November 1-4, 1944

A resume of this Conference will appear in the next issue of THE AMERICAN FRIEND. Orders at 10c per copy may be placed now or subscriptions at one dollar and fifty cents per year.—EDITOR.

AS members of the Religious Society of Friends assembled in conference at Richmond, Indiana, November 1-4, 1944, we record our opposition to the adoption of universal military conscription in the United States now or at any other time. Universal military conscription violates both the rights of conscience and religious liberty. It is a threat against these cherished American ideals.

As a Society we are committed to the principle that in matters of conscience and religious convictions there is a "higher compulsion" than that of the State. We acknowledge that we, too, "must obey God rather than men." Our opposition is rooted in our belief that "there is that of God in every man."

We believe conscription to be an unwise public policy. Many of our staunchest citizens came to this country seeking liberty, and freedom from military conscription. It has been the cherished tradition in America for one hundred and fifty years that military conscription should not be imposed upon the people in peace time. We stand for the equality of free men, not the equality of subservience to a military system.

Military conscription is no guarantee of peace and freedom from attack as evidenced by the experience of Russia, Poland, Holland, Belgium, and France. Security can come only through good will and confidence leading to an organized and cooperative world. The proposal of the United States at this time to establish permanent conscription shows a lack of faith in plans for peace through world organization. Such a step would undermine confidence in the peaceful intentions of the United States.

We call upon the President, the State Department, and the Congress to work for an international agreement for the abolition of military conscription and also for the universal reduction of armaments; for opening the channels of trade and migration, and for generous support of the institutions of world organization.

If it is argued that peace must be preserved by military conscription, is it not perpetuating war rather than achieving peace? We cannot approve the adoption of a military policy which

sows the seeds of future wars by suggesting that the United States distrusts her Allies, or is underwriting empires. Permanent peace, if history teaches us anything, cannot be assured by this policy.

Universal military conscription would injure our domestic well-being. It would divert the attention of the American people from economic and social ills which must be corrected if our democratic way of life is to prevail. An expedient, like putting surplus labor into compulsory military training camps, is not the right solution for unemployment in a democratic society. All men must be assured the opportunity to work voluntarily.

We believe that universal military training has a harmful effect upon education. Such training stifles individual initiative and thwarts creative effort. It produces a social pressure which undermines parental influence and religious instruction. It regiments our entire educational system. Discipline is essential in organized society, but in democracy it must rest upon personal responsibility, and it must operate voluntarily. Unquestioned obedience to military command would not develop self-reliance or an enlightened citizenship.

Military training would tend to destroy those characteristics of our society which grow out of a life rooted in Christian principle. It would gradually nullify all of those freedom-giving and character-building institutions of the Christian tradition.

In that Divine Spirit which removes the causes for all wars, let us live in that faith which overcomes fear and distrust between peoples and builds up in all men the power of good will and understanding.

THE NEW YEAR AT WESTTOWN

Like many other private schools, Westtown opened this autumn with a record enrollment. Of the 333 students, 260 are boarders and 73 are day students; and of the total 60 percent are Friends. About half of the states in the Union are represented.

The new staff members include: Mary Ellen Woodward and Alice Forsythe Crosman, of the Library; and Sara C. Kratz in Physical Education; Louise K. Clement in Latin; and Benjamin Taylor for dormitory care of younger boys.

Ruth D. McClure, formerly of Lignan University, has come to join the staff in the Business Office.

Four members of the staff attended summer school this year. Agnes M. Finnie completed the credits for her Masters' Degree in History at Temple University. J. Bernard Haviland attended the school of French at Middlebury College where he completed the last of his credits for an M.A. in English from Harvard University. Mary Ellen Woodward also attended the Middlebury French School. Elizabeth H. Noble, teacher of Grades I and II, pursued studies in Elementary Education at the University of Michigan.

John Parker was in charge of Camps Onas and Dark Water, with Burdette Bernard as an assistant. George I. Bliss was in charge of Camp Rotary in Massachusetts. Eugene R. Raiford was employed at Camp Winape in Vermont. Carroll and Tom Brown each spent a month at Back Log Camp, and Tom Brown took charge of the last three weeks of the Westtown Summer Gardens camp, so that Louis W. Flaccus, Jr., who had it for the first nine weeks, might be relieved for a little vacation. Agnes Thomas and Louise Clement worked at the Sky Island refugee hostel for the summer.

The Summer Gardens camp again ran in two, six-weeks sections, with eight boys and eight girls in each. A new zero room was put in operation early in the season and the winter's supply of home-grown frozen goods now totals 25,600 pounds. The list includes asparagus, peas, cherries, beans, corn, and peaches. This autumn the students have assisted in the harvesting of apples, potatoes, and corn in addition to their daily dining room and janitorial duties. A large quantity of apple butter was made by the old-fashioned process of cooking down apple juice and quartered apples in copper kettles.

Last spring, thirty-six boys were graduated. Of these, seventeen are in college, four in the Armed Services, three in V-12 or similar programs, three in C. P. S. and two are in 1-A-O, two are working, one is in the American Field Service, and four have not sent definite word of their activities. Of the fifty-two girl graduates, forty-six are scattered throughout the country in twenty-seven different colleges.

Members of the History Department organized the school very thoroughly in connection with the Presidential election. The community was divided into electoral districts, voters were registered, party caucuses and rallies were held, keynote speeches made for each party, and finally the vote was polled. Student enthusiasm ran high.

IN MEMORIAM



Edgar Howard Stranahan, son of John and Othelia Stranahan, was born at New Paris, Ohio, on April 10, 1875, and died October 22, 1944, in Minneapolis, Minnesota.

His college training was received at Earlham College, Richmond, Indiana. During this period, his zeal for Christian leadership found expression in the Christian Endeavor movement and in Bible classes of his own church. His graduate training was taken at Boston University where he received the degree of Doctor of Religious Education.

His gift in the ministry became apparent during his undergraduate days at Earlham College. He supplied as minister in the surrounding Meetings and was engaged in special evangelistic efforts. At the turn of the century (1899), he was recorded a minister by Indiana Yearly Meeting of Friends. In this capacity, either as pastor or teacher, he served continuously until his death. He taught in the departments of religion of Earlham, Wilmington and Penn Colleges, and Friends University. He also served as Dean of William Penn College. Probably his greatest source of satisfaction was the group of splendid young ministers and Christian workers which he helped to train for service.

Friends Meetings which he served as pastor include: Jonesboro, Indiana; Sabina and Wilmington, Ohio; Greenfield, Indiana; Wichita, Kansas; Oskaloosa, Iowa; Marion, Indiana; and Minneapolis, Minnesota.

He was one of the leaders of the united mission work under the Society of Friends, serving on the Friends Africa Industrial Mission Board which sent out the first group of missionaries to make preliminary survey and determine the location for a Friends Mission in Africa. Representing Wilmington Yearly Meeting of Friends, he was sent to Cuba on a similar mission.

For many years he was the denominational representative on the International Council of Religious Education. The Iowa State Interdenominational Leadership Training School for Church School Workers owes much to

his vision and incessant effort, both in its beginning and development. He served as chairman of the Executive Committee of the State Council of Christian Education in the states of Kansas and Iowa.

He was Reading Clerk of the Five Years Meeting of Friends, being appointed in 1940, and for a number of years served as Chairman of the Christian Education Board of that organization. In 1929 he was elected Presiding Clerk of Iowa Yearly Meeting, and with the exception of seven years service in other Yearly Meetings, he has held that position until the present time. For fifty years he had never missed a session of the Yearly Meeting with which he was connected, until illness prevented in 1944.

In 1900 he was united in marriage with Irene Dickinson, of Richmond, Indiana. To this union, two daughters were born, one of whom, Ruth, preceded him in death. He is survived by his wife, Irene, and daughter, Esther.

His printed works include the following: *Lesson in Friends History*; *Outline Studies in Old Testament*; *Outline of Friends History*; *Friends Sunday School Lesson for Juniors*; *Friends and Baptism*; *Compiled History of Friends Africa Industrial Mission*; *History of Friends in Iowa*.

Edgar Stranahan has served well the Christian movements and institutions of his active years. Particularly are the Five Years Meeting of Friends and Friends colleges indebted to him. His standards of high Christian principles, courage, and devotion have been stamped on the lives of hosts of young people.

For several years he served as a member of the Editorial Council of THE AMERICAN FRIEND, which position he held at the time of his death.

I know not what the future hath
Of marvel or surprise,
Assured alone that life and death
His mercy underlies.

And so beside the Silent Sea
I wait the muffled oar;
No harm from him can come to me
On ocean or on shore.

I know not where His islands lift
Their fronded palms in air;
I only know I cannot drift
Beyond his love and care.

From *The Eternal Goodness* by
JOHN GREENLEAF WHITTIER.

Religion consists not so much in joyous feelings as in a constant exercise of devotion to God.

FROM FRIENDLY
FRIENDSVILLE

The beginning of the eighty-eighth year of school at Friendsville Academy in Tennessee, not only brings life to the campus, but zest to the Monthly Meeting. The larger enrollment this year is appreciably noted by attendance at the various church activities, particularly the young people's organizations. Under the direction of Maurice Jones, who is again serving splendidly as principal following a year in Iowa, and with a very capable faculty, the Academy anticipates a year of profitable activity.

As a result of deep concern, felt by the membership, for the spiritual and physical welfare of those of our number now in the different services of our country, the Friendsville Monthly Meeting directed that letters be sent to these individuals, carrying to them this expression of interest and concern for their well-being.

In keeping with the general program celebrating the three hundredth anniversary of the birth of William Penn, Friendsville Friends used Sunday, October 24, for this occasion. In the morning meeting for worship the pastor, Richard R. Newby, spoke on "Penn, The Christian." In the evening at Thatcher Hall a pageant was given. Cooperation of the students and faculty of the Academy with members of the Monthly Meeting made it possible to portray very effectively several scenes of the more important happenings in Penn's life. Those included his sailing from England, Meetings for Worship in England and the new America, the friendly relations between the Indians and Penn's followers and, last, the signing of the Peace Treaty with the Indians.

The tenth annual Harvest Festival for Friendsville Academy will be held on Tuesday evening, November 21, at Thatcher Hall under sponsorship of the Women's Missionary Society. Special projects for this year are: cooking facilities (larger stove and utensils) for the kitchen at William Forster Home; equipment for the Primary Department. Other needs are bed covers for the boys' dormitory, silverware, drapes for living room at William Forster Home, good magazines and maps. Your generous contributions in years past encourage us to carry on. We ask your continued support. Although the date for the Festival program has been set for November 21, contributions at a later date will be gratefully received. Address all communications to Irene G. Ellis, president Women's Missionary Society, Friendsville, Tennessee.

SEEK YE FIRST THE KINGDOM OF PEACE

BY FRANCIS D. HOLE

Christ's admonition, "Seek ye first the Kingdom of God!" means that we should not seek first the kingdom of power over wealth and people. The majority of us who live in the world are acting as if we believed that we must seek first the kingdom of wealth and power through force, and that the kingdom of peace will come afterwards. By our works of destruction we are known, notwithstanding our fair words and intentions.

It follows, as the night the day, that we citizens of the world will get only what we seek first. Most of us are finding, before peace, such things as civil war between nations, the insane removal of youths from their families, legalized murder, domination of a large portion of the world's wealth and commerce, punishment of enemy peoples and enemy leaders. These do not constitute the Kingdom of God, nor will they usher in that Kingdom.

The things which do belong to the Kingdom of God, and which take real courage are humility, forgiveness, meekness, righteousness, and purity of heart, as set forth in the Sermon on the Mount. "Be ye therefore perfect, even as your Father which is in heaven is perfect," appeals to few.

War is a tremendous dramatization of the selfishness, cowardice, vanity, jealousy, and stubbornness which seethe in human minds in the peace years between wars. If war is awful, the condition of our minds and hearts must be more awful, since that condition is the source of war.

When a young child, looks innocently and happily on a fair country, he is free from blame for the unjust and murderous means by which that fair country was seized or "freed." Yet, when in later years he learns that war and unjust peace-time practices are employed to "free" lands, then he becomes an accomplice in crime. It is impossible to be happy over bloody victories.

It is possible to be happy only over victories of the spirit, which are not won in a cowardly way, refusing to discuss the injustices which are the roots of war. Victories of the spirit are won courageously, as Christ demonstrated. By His life, death, and continuance, He showed that the only practical defense and offense consist of attitudes and spiritual qualities, such as the breastplate of righteousness and the sword of love.

It may have been difficult, during the lull in the storm of injustice, which lull we called "peace," to find one's way in the quest for the kingdom of peace.

But now the injustices of our old selves are written plainly in characters of armaments, starved, wounded, and outraged. That way is plainly wrong, and so we strive more earnestly to see the living meaning in Jesus' words and acts, which are also like bold writing on a blackboard or paper.

We must build now a world in which young men are not asked, nor are even willing, to commit crimes abroad which we do not intend to tolerate at home. Such a world can be built only by the force of loving attitudes, by unarmed love. Each day in our dealings with each other, with white people, Negroes, Japanese-Americans, and others, we have ample opportunity to seek, with them, the kingdom of peace, and to seek it first.

BRITISH CHURCH AND COLOR

The Archbishop of Canterbury has said recently, "People of many nations have been and are gathered here. Let us seek all possible means of bringing them into fellowship with us. Let us take special care for the colored folk who, because of the treatment they have sometimes received here or elsewhere, often suppose that they are not welcome, for example, in our churches. They should be expressly and frequently invited to join us in our worship, and, if communicants of our Church, at Holy Communion—and welcomed when they come. It is one main function of the Church to bind together those whom the natural ordering of life tends to set apart from one another."

FROM PERPETUAL PEACE

It would not ill become a people that has just terminated a war, to order besides their Thanksgiving day, a solemn fast, in order to ask forgiveness of God for the crime the nation has just committed, and which the human race still goes on to perpetuate, for refusing to live with other nations in legal order; to which, jealous of a proud independence, it prefers the barbarous means of war, without being able to obtain thereby what it desires, to secure enjoyment of its rights. The thanksgivings that are rendered during the war, the hymns that are chanted by us, like true Israelites, to the God of hosts, are glaringly inconsistent with the moral idea of the father of men; they announce a culpable indifference for the principles, which nations ought to observe in defense of their rights, and express an infernal joy at having slain a multitude of men or annihilated their happiness.

IMMANUEL KANT.

DATES AND THEME SET FOR FIVE YEARS MEETING SESSIONS

By action of the Committee on Program for the Five Years Meeting sessions, the dates for our quinquennial gathering in 1945 are set for October 17-23. In setting the dates, clearance was made with Kansas Yearly Meeting whose 1945 sessions will be October 9-14. Baltimore Yearly Meeting, whose sessions usually occur in October, have cordially accommodated Friends by moving their dates to November 7-11.

The Program Committee has also made considerable progress in arranging the program. The theme of the sessions will be, "The Message of Christ for Today Through Friends." Under this heading, Commisissions on several fields of study have been appointed and will begin their work at once. A fuller statement of plans will appear in a later issue of THE AMERICAN FRIEND.

GUILFORD LOOKS AHEAD

Guilford College announced a campus development program at its Homecoming Day on October 21 to consist of a \$761,000 objective. The immediate goal of \$350,000 is sought for a new science building, new women's residence hall, and renovations. Dr. Elbert Russell of Durham; Dr. A. Wilson Hobbs of Chapel; and Robert R. Ragan of High Point; members of the board of trustees, are honorary co-chairmen of the campaign, while Ceasar Cone II, of Greensboro, is general chairman. Nereus C. English, of Thomasville and Springfield Friends Meeting, is chairman of the board's committee overseeing the program. Nereus English announced at Homecoming that three Guilfordians made a few calls the previous two days and were ready to announce gifts to the College of \$16,900. Among those present for Homecoming was Dr. Edwin M. Wilson of Philadelphia, distinguished Guilford graduate of 1892.

Guilford college this year has seventy-three young Friends and three other non-members who attend Friends Meetings. These young Friends come from many states and Yearly Meetings. Eighteen of the group received Quarterly Meeting scholarships of \$100 each because of their leadership in their local Meetings, together with the potential leadership which they will develop to carry back to their Meetings. It was recently announced that the College and Yearly Meeting will again award these scholarships, the only change being that applications are to be received before February 15 instead of June in order that recipients may attend the summer session if they wish.

FOR FRIENDLY ACTION

A WORKERS' PAGE OF SUGGESTIONS

FOR CHRISTMAS BEHIND BARBED WIRE

For the last two years, many churches and other organizations cooperated in sending Christmas gifts to boys and girls in War Relocation Projects. These American children, whose ancestors immigrated to this country from Japan, will this year have their third Christmas away from home, their third Christmas behind barbed wire.

Once again, the American Friends Service Committee wishes to help carry Christmas to these children. Because of the response to the project last year, the parents of these children are to be included in the 1944 Christmas program. Something either for their own personal use or for their small one-roomed homes will bring joy and give faith in America to the older people.

Directions for sending gifts to residents in Relocation Centers:

1. Select a New gift for a person of any age.
2. Put your name and address on a Christmas card.
3. Tie the card to the gift. *Do Not Wrap The Gift.* However, please send tissue paper and ribbon with the gift which will be wrapped at its destination.
4. Mail your gift to one of the A. F. S. C. receiving centers:
A. F. S. C. Storeroom, 1515 Cherry Street, Philadelphia 2, Pennsylvania.
A. F. S. C. Storeroom, 501 North Raymond Avenue, Pasadena 3, California.
Friends Meeting House, 2151 Vine Street, Berkeley 7, California.
Friends Center, 3959 Fifteenth Ave., Seattle 5, Washington.
5. Mail *Not Later Than November 15* so that the Committee may have time to pack it and get it to its destination (by freight) in plenty of time for Christmas.

You may send more than one gift if you wish.

Please do not send war toys. Christmas celebrates the birth of One who preached "Peace on Earth, Good Will to men."

Whatever the mysteries of life and death there is one mystery which the cross of Christ reveals to us, the infinite and absolute goodness of God.

No "it is not dangerous to die," but it is disastrous to kill.

PEACETIME MILITARY TRAINING

Senator Robert R. Reynolds, Chairman of the Senate Committee on Military Affairs, announced yesterday that he would call the Committee together on the reconvening of Congress, November 14, and ask for hearings on peacetime universal military training, saying, according to the *Washington Post*, that it was inevitable that Congress should pass such a law. The House Committee is expected to hold separate hearings also. Will you see your Congressional candidates before election, discuss the issues with them, urge deferment of decision until after the war and demand adequate hearings and consideration when the measure comes up. Will you urge churches, clubs, and organizations in your community to act now against peacetime conscription? Write us about your activities and the attitude of your Congressman.

E. RAYMOND WILSON,
2111 Florida Ave., N. W.,
Washington, D. C.

NATIONWIDE BIBLE READING FROM THANKSGIVING TO CHRISTMAS

A Nationwide Bible Reading from Thanksgiving to Christmas, in which millions of American service men and women and their families and great numbers of other Americans will join, is being sponsored by the American Bible Society and two National Sponsoring Committees formed for this purpose.

General denominational organizations and the religious press have offered to give special promotion to the plan. Pastors will lead in local participation by their own congregations. Arrangements have been made for churches, civic organizations, newspapers, radio stations, and other agencies to cooperate in planning community-wide observances throughout the nation.

Kirby Page has prepared sets of "Reminder cards for Practicing the Presence of God." There are twenty-eight cards in a set for fifty cents. Each card contains: An affirmation about God and Christ, An affirmation about Man, a Confession, A Commitment. They are designed for use by individuals or families as reminders during the day to "pray without ceasing." Send money with order to Kirby Page, Box 247, La Habra, California.

MINISTRY TO CHILDREN

The American Friends Service Committee is one of the nine agencies whose work is recommended to the American churches by Church Committee on Overseas Relief and Reconstruction. Their ministry to children and refugees has been approved for \$225,000 from the American churches for the current year 1944-45. Much of the A. F. S. C. work with which the churches are concerned centers in France. This is their crucial hour. What we can do for them now counts many-fold. "Liberation" has temporarily only increased many of their physical problems. We must not fail to give them, in the name of Christ and to the extent of our ability, the physical and spiritual succor they so sorely need. Perhaps this month you will want to make a special plea through your denominational press and churches on their behalf.

LESLIE B. MOSS,
Executive Director, Church Committee on Overseas Relief and Reconstruction.

PUNISH GERMANY?

Shortly before his death the Archbishop of Canterbury reversed an earlier position he had held, in the following words:

"To me it seemed at an earlier stage of the war, that the peace terms must for a limited period include a penal element, if justice were to be done. But the intensification of the bombing of German cities seems to me to have altered that. Those of us who believe that this intense bombing is justified as a military measure, aiming at the checking of Germany's powers to produce war material, must also recognize that it constitutes a penalty for German aggression so great that no other can be called for. . . .

"Whatever may be appropriate," said the influential churchman, "as a policy for the checking of future aggression and the establishment of security in Europe, or as an execution of justice in relation to some individuals, any thought of 'punishing Germany' more than the course of the war is punishing her, must henceforth be excluded from the minds of those who are under obligation to find and to follow the way of Christ." *Worldover Press.*

A poll of students and faculty in the Union Theological Seminary of Buenos Aires, Protestant evangelical school, has brought out a sharp division between students and instructors on the issue of religious pacifism. Only one member of the faculty is a pacifist, whereas 95 per cent of the undergraduates take an uncompromising pacifist stand on war.

Worldover Press.

Forum

FOR IMPLEMENTING PENN SPIRIT

Editor, THE AMERICAN FRIEND:

In all the programs extolling William Penn, I did not find one that gave significance to his proven power of good will. "Freedom of conscience" yes, but the boys in the Civilian Public Service camps and other C.O.'s are where they are because they religiously believe that good will is the scientific antidote to ill will, hate propaganda, lies and war.

No mention was made of how early Friends carried no weapons; of how they left their latch strings out, doors unlocked, believing literally in the power of love, good will, and good faith. Violet Oakley's painting called, "The Latch-string," portrays this historical fact on the walls of the state capitol at Harrisburg, Pa.

How silly it would be to memorialize Benjamin Franklin's kite and his discovery of electricity, yet never to apply electricity or turn a button! In Pennsylvania, creatures from a strange wilderness, not speaking Penn's language, responded to this power, revealed and radiated through his voice and eyes. Like electricity, the power of good will flows through contacts. Person meeting person is the way it must work.

Let us have a worthy memorial to William Penn. Let it be a William Penn Peace Force, composed of volunteers to serve without pay, knowing that virtue is its own reward." Let such a selected group be representative of all fields of social science. Social science today is being used to destroy the race and its civilizations.

Social science, namely religion, psychology, metaphysics, psychiatry, philosophy, economics, history, geography, political science, engineering, etc., must be used to save lives and cultures. Such a group of scientists could follow the organization pattern of the Brookings Institute, which is simply a reliable, scientific, fact-finding body. Give us the truth, the whole truth, and nothing but the truth, in order that we may avoid war.

Rufus Jones, of the American Friends Service Committee, could represent the field of religion; Raymond A. Moley, economics—valuable data from his plans for the World Economic Conference should be used; Felix Morley, from the field of history; current trends, William Henry Chamberlain, co-editor of *Human Events*; psychology, represented by one from that department at Duke University, whose recent experiments in that field have been startling. All the afore-mentioned fields could be repre-

sented. A great engineer and world-experienced humanitarian like Herbert Hoover would prove invaluable. An able, recognized student and historian of peace treaties and peace history, an authority on that subject, Fredric J. Libby, Chairman of the National Council for the Prevention of War, should be included. These types of people are untouched by power politics.

A committee from such a group could fly to the plague spots of the world where misunderstandings and ill will are breeding tensions that inevitably explode into war. Each representative must be an apostle of good will, above small vindictive prejudice or bias. Three Quakers made such an experiment, successfully, at the beginning of this war.

The Friends World Committee for Consultation, an organization having world contact of Penn's Quaker followers, would be a fitting organization to sponsor such a scientific group, a "united front" of the combined intelligence. Every scientific field dealing with human behavior could thus be presented.

Let "peace on earth, good will to men" be accepted as a deeply scientific statement when science proves ill will to men means war on earth a deadly scientific fact. True as that live wires carry electricity, we will then obediently follow and respect the Great Teacher.

Like the flash of Franklin's electricity, it will reveal scientifically the truth and power of his "Holy Experiment" to an ignorant, groping world. Good will is electric. It must be the generator of any peace machinery that will ever work.

ELIZABETH BAKER.

367 West Lincoln Highway
Coatesville, Pa.

THE FATE OF GERMAN C.O.s

Some conscientious objectors in Germany are being shot.

While the information allowed to reach us from Germany is meagre, it seems clear that a large variety of "anti-social" people have been executed in the last few weeks. German newspapers contain frequent references to the death sentence being passed upon men convicted of serious looting of bombed property, upon women stealing trunks and other luggage from railway stations in the black-out, for "black listening," and the spreading of enemy slogans among the workers. The favourite formula is that the person is a *Volksschädling*, a traitor to the people.

POLITICAL OBJECTORS

A few weeks ago a "dangerous agitator" was sentenced to death by a People's Court for making anti-national and defeatist statements to mothers and

soldiers' wives. The sentence has been carried out. But not all have received the death sentence. August Skerra of Königsberg was given fifteen months' penal servitude for refusing to serve and making "impudent remarks" and expressing an opinion particularly hostile to the State. Two others who objected to serve were sent to prison for a year.

A tradesman, Erich Gallonski, who refused emergency service on July 17 and told the authorities that he would not obey because he had nothing to do with the Nazi Party, was sentenced by a Special Court to fifteen months' penal servitude, again as a *Volksschädling*.

RELIGIOUS OBJECTORS

One of the organizations which the Gestapo has been unable to break is the International Bible Searchers' Association. Though dissolved and forbidden, many of its members have held to their covenants with Jehovah. A man and woman of Hamburg were sentenced to three years' penal servitude and eighteen months' imprisonment respectively for continually taking part in "the hostile activities of such sects."

DEATH FOR THE ABSOLUTIST

But the saddest story of all, undoubtedly only one of many, concerns a young peasant of Altchristburg. Friedrich Schulz, a member of the I.B.S.A., refused to obey an Emergency Service Order calling him up for service. He fully recognized the significance of this service and its importance for the defence of the country. On the strength of his attitude he denied the concept of Fatherland, and rejected any work for the community. He also refused to contribute to the Red Cross because he argued that it served to prolong the war. When charged, he stated explicitly that, in view of his convictions, he would continue to refuse any service to the State. This is how a German newspaper ends its report:

"The defendant thus excluded himself from the German people's community of his own accord. Anyone who refuses all service to his Fatherland no longer belongs to the people's community. The Special Court therefore sentenced the defendant to death as a *Volksschädling*."

AN EPITAPH

Another German newspaper issued at about the same time contains this paragraph: "Wars are as inevitable as natural catastrophes, but they also release all the many national virtues. Pacifism is either Utopian or cowardice in disguise."

From such men as Friedrich Schulz the Nazis have stripped all disguise—and found beneath not the heart of a coward but the confident challenge of the new Utopia, where wars will be no more. —From Central Board for Conscientious Objectors.

TOWARD FELLOWSHIP
IN MEDITATION

Conducted by Herman Newman

GRATITUDE

Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God.

Psalm 146:5.

* * * *

I have lived, sir, a long time; and the longer I live, the more convincing proofs I see of this Truth, *that God governs in the affairs of men.*

BENJAMIN FRANKLIN.

* * * *

The hand of Providence has been so conspicuous in all this, that he must be worse than an infidel that lacks faith, and more than wicked, that has not gratitude enough to acknowledge his obligations.

GEORGE WASHINGTON.

* * * *

Therefore I think it seems required of me, and my Duty as a Man, to pay Divine Regards to SOMETHING. . . .

It is that particular wise and good God, who is the author and owner of our System, that I propose for the object of my praise and adoration.

For I conceive that He has in himself some of those Passions He has planted in us, and that he is not above caring for us, being pleased with our praise, and offended when we slight him, or neglect his Glory.

BENJAMIN FRANKLIN.

* * * *

I have lived to my ninety-sixth year; I have enjoyed continued health; I have been blessed with great wealth, prosperity, and most of the good things which the world can bestow—public approbation, esteem and applause; but what I now look back upon with greatest satisfaction to myself is that I have practiced the duties of my religion.

CHARLES CARROLL.

(Last surviving signer of the Declaration of Independence.)

* * * *

It was a splendid sight (a review of his troops); the men and the horses looked well. They had recuperated since last fall. . . . The country here looks very green and pretty, notwithstanding the ravages of war. What a beautiful world God in his loving-kindness to his creatures has given us. What a shame that men endowed with reason and knowledge of right should so mar his Gifts.

ROBERT E. LEE.

We plow and sow and till the ground; and as to our meat and drink, we live according to our old Swedish custom. This country is very rich and fruitful, and here grow all sorts of grain in plenty; and we send our yearly to our neighbors . . . bread, fowls, and fishes. Our wives and daughters employ themselves in spinning wool and flax, and many of them in weaving; so that we have reason to thank the Almighty.

To William Penn
from CHARLES CHRISTIAN SPRINGER.

* * * *

I am still in the thick of my battle. It is a glory to fight against hate and gross injustice; against the un-American, anti-Christian spirit of race and religious prejudice.

If tomorrow my part in the battle ends, I shall thank God for the share I have had in it thus far, I shall thank God for the way He has led me into it; through hunger, homelessness, and loneliness; through drudgery of work, the pangs of poverty, and even the fires of affliction.

If I am to be kept in the struggle, then for each day of it, new thanks; nor do I ask that the wind be tempered, the floods assuaged, or the fires cooled; just one thing I ask: that I keep faith unto the end.

EDWARD A. STEINER.

* * * *

For peace and liberty, for food and raiment, for corn and wine and milk, and every kind of helpful nourishment,—good God, I thank Thee! For knowledge, and literature, and every useful art, for my friends and their prosperity, and for the fewness of my enemies,—good God, I thank Thee!

BENJAMIN FRANKLIN.

THE DARKENED ROOM

Our rooms are dark.
We have drawn the shades of self-interest,
We have fastened the shutters of resentment;
We thought to protect ourselves;
But in the darkness we stumble.
We are stupid!
If we do not raise the shades
How else can light break through,
Except by violent storm?
How else?

A storm to rend the shutters—
Hurry to the windows;
Heed not the bruises in thy stumbling search,
Hurry—light a candle of love,
Raise the shade of self,
Let joyous giving throw back resentment.

On my soul—the light!

ELIZABETH BUFFINGTON.

TRIBUTE TO ARCHBISHOP
OF CANTERBURY

In the death of Dr. William Temple, Archbishop of Canterbury, world Christendom has suffered a distinct loss. The title and office which he held, of itself, commands world-wide respect. How much more so when the office was graced by this able churchman and scholar. Particularly in the ecumenical movement whereby Christian denominations were moving toward a closer fellowship, has he given an important leadership. He was appointed in 1937 as the first Chairman of the emerging World Council of Churches.

Not always did he speak and write in a vein agreeable to Quakers, particularly in the area of Christianity and war. But no one doubted his ecumenical spirit which cherished the presence and contributions of the Quakers to the thought and practice of world Christian fellowship. During the beginnings of this movement at the Oxford and Edinburgh Conferences, it became evident that the Quakers, more than any other Christian group, were a source of difficulty in finding a statement on the basis of which this world Christian fellowship could take its rise. When one Friend suggested to the Archbishop of Canterbury, that Quakers might better serve the cause by withdrawing, he replied that such withdrawal would be a distinct loss to the movement.

From the ecclesiastical viewpoint, the Anglican Church stands well nigh at the opposite pole from the Society of Friends, but from the most highly liturgical churches to the quiet Quaker Meeting, a loss will be felt in the passing of this world Christian Churchman.

A CALL TO FRIENDS

Members of a Committee appointed by London Yearly Meeting desire to share with Friends in other countries the call which came to us at our Yearly Meeting to influence peoples and governments towards a righteous peace. We are impressed by the need for prayer and penitence, and for a fresh dedication to God's service, so that we may be His messengers and prepare the way for the Christian reconciliation and reconstruction which is the only hope of lasting peace. We believe that the Society of Friends throughout the world is being called to this witness now, and that it should be made as widely as possible, both by personal visitation and written word, as way may open.

HORACE ALEXANDER.

Book Reviews

THE PREDICAMENT OF MODERN MAN

BY D. ELTON TRUEBLOOD

Harper and Brothers, New York City,
1944, 105 pp., price \$1.00.

In this small book, slightly over one hundred pages, the author, in language readable and ponderable, presents the central issue of our civilization as the human predicament.

He shows that older assumptions of automatic and inevitable progress have been exploded, that belief in the essential goodness of men has been weakened by the stern facts of a sick world. He shows how the shifting thought of men has left them without the certain faith by which the common man lives. The social heresies that have swept the world caught them in a certainty of faith in their destiny though it was erroneous in concept.

Particularly this trend is studied by the author in terms of means and ends. He sees technical progress as neutral ("It gives the surgeon's knife and it gives the gangster's weapon") and ethics, unassisted by morals and religion, as largely impotent. We need "an adequate faith rather than a new machine" is his simplified statement of this point.

He brings considerable pertinence into his consideration of education and its responsibility, and raises poignantly the question of public school limitations. "The public school teacher can tell all she likes about Nero, but she cannot tell about his distinguished contemporary, St. Paul." That observation is to the point. Why the story of insane Caligulas, symbols of a decadent empire, are available as knowledge for our children while the life of a man whose thoughts today sway millions is not, hardly makes good sense.

Finally he focuses this predicament of men in terms of culture and Christian institutions. Here he gives a discriminating conclusion regarding the church. "Poor and weak as it is, the church may become the means of our cultural salvation because, with all its human mistakes, it includes certain contributions that otherwise the world may lose." He follows this with the "testimonies" which the Christian church has held as theory and, on the more profound levels of its deeper consciousness, even when it has failed to incarnate them in action. At least, he reminds us, these have given men a bad conscience in their ill behavior. These testimonies are: an equality of men, peace, universality in concepts, and renunciation of worldly pride.

This cannot be called a Quaker book

though written by a Quaker (appropriately, we feel). It is well that Friends read more and think more in the wider area of Christian philosophy and history. Against such a book as this we can sharpen our contributions as Friends and as Christians. This is an important book, succinct and pointed. It is written with the utter clearness which characterizes all the writing of D. Elton Trueblood.

E. T. E.

IN THE MINISTER'S WORKSHOP

BY HALFORD E. LUCCOCK

Abingdon-Cokesbury Press, 1944;
240 pp.; \$2.00.

Of all the writers in the field of preaching helps, Halford E. Luccock has earned a place among the great. Every book, to the present reviewer's knowledge, that has come from Professor Luccock's pen should indeed be on the minister's *must* list for reading and study. Professor Luccock is first of all a preacher with the message of Christ upon his heart. To the end of giving that message and helping others to give it persuasively and effectively, he summons with consummate skill the epigrammatic phrase which "sticks in the mind like a bur" and the telling illustration which opens the windows of the soul.

In *The Minister's Workshop*, he takes us into the minister's study. There, the minister confronts himself, his calling and his work with a floodlight that seems to reach all the dark spots of his mind, of the habits he has formed, and of the methods he employs in his preaching. Hardly any part of the minister's work as preacher escapes this flood of light, as Dr. Luccock surveys the field. In simple, unlabored and lucid sentences which are made vivid and often thrilling by epigram, wit, and illustration, the minister is made to see his calling in new and profound dimensions. The towering possibilities of the call to preach, together with the tools at hand with which he can fulfill them, are made startlingly evident for the reader in such chapters in the book as: "The Bible as a Source of Preaching," "Persons as a Source of Sermons," "Imagination Bodies Forth," "Some Types of Sermon Outline," "Words are the Soul's Ambassadors," and "Making the Unconscious Mind an Ally." These chapters, and the others, bring upon a man the knowledge of how he can—and, indeed, how he *must*—be a better preacher to his people. His call, and the means by which it is possible for him to answer its high demands, becomes for the reader a sort of vision "to prophecy" in which the answer becomes clear and urgent upon him: "Here am I; send me!"

This book is not only one on the technique of preaching, but every paragraph brings forth scintillating and powerful suggestions of actual preaching messages for our day. A minister who becomes conversant with this book, as with other books of Dr. Luccock, is not apt to be wanting for preaching ideas, but indeed his thinking is almost certain to be so stimulated with the truth of the Scripture and other sources of preaching that he will not have time to preach all the sermons that come to him.

Hardly any single volume will be of greater value to a minister in preaching helps. This is a book, indeed, which a church, who wishes to make some genuinely helpful contribution to its minister in his work, may well present to him as a gift.

HERBERT HUFFMAN.

Baltimore Yearly Meeting at its recent sessions, October 26, was the first Yearly Meeting to approve the proposed statement on Faith and Practice. It was the first one asked to consider the statement with a view to approval. Yearly Meetings in order, being held from this time on, will give official action on this statement.

QUAKER MEDITATIONS

Number II

A SPECIAL OFFER

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PLANNING CHRISTIAN EDUCATION

On Sunday, October 29, a team composed of Nellie H. Markle, Chairman of the Children's Department of the Five Years Meeting Board on Christian Education; Charles F. Thomas, Chairman of the Young Friends Work; and Lillian White Shepard, Editor of Sunday School Publications, visited the Fairmount Quarter. Nellie Markle and Lillian Shepard attended the Sunday school of the Fairmount Meeting, observing various departments of children's work, while Charles Thomas went to the Jonesboro Meeting. Charles Thomas delivered the morning message at the Jonesboro meeting for worship, and Lillian Shepard spoke at the Fairmount morning meeting. In the afternoon a conference of Christian education workers from Fairmount, Jonesboro, Little Ridge, and Back Creek Meetings was held at Fairmount. At this time the problems of these workers were discussed, with Nellie Markle, and Charles Thomas as a panel, and a collection of books and other materials for Christian education were displayed.

The Christian Education Committee of Indiana Yearly Meeting, of which H. Earl Cox is the chairman, is starting a program of field work. From their budget they have allowed money to pay the traveling expenses of staff members of the Board on Christian Education of the Five Years Meeting and other Christian education leaders in order that these people may visit Sunday schools and take part in conferences with teachers and other Sunday school workers. The Indiana Yearly Meeting Committee would like to arrange for pieces of field work in other local Meetings and would be glad to hear from Meetings in Indiana which are interested in such a project.

CONTRIBUTORS

JOHN W. ADLON—Member of Iowa Yearly Meeting, now in Civilian Public Service in Portland, Oregon. 1820 South East Belmont, Portland, Oregon.

ELISABETH BUFFINGTON—Member of Kennett Square, Pennsylvania, Friends Meeting of Philadelphia Yearly Meeting (Race Street).

MAY COX—Member of High Point, North Carolina, Yearly Meeting. Box 826, High Point, North Carolina.

B. ORVILLE FISHER—Friends minister at Mooreland, Indiana.

GERHARD FRIEDRICH—Professor, Guilford College, North Carolina.

T. EDMUND HARVEY—Member of London, England, Yearly Meeting, and for some time a member of the British Parliament.

FRANCIS HOLE—Assignee of CPS camp at Coshocton, Ohio.

MYRTLE THOMAS—Member of Laura Moore Meeting of Indiana Yearly Meeting, (General Conference); present address 235 West Cambourne, Ferndale, Michigan.

WILLIAM PENN ANNIVERSARY OBSERVED BY WILLIAM PENN COLLEGE

William Penn College celebrated the three hundredth Anniversary of William Penn's birth during the week of October 16 to 22, by a series of programs beginning with the chapel exercises on Monday, October 20. At that time Cecil E. Hinshaw, president of the College, gave an address on "Penn's Struggle for Religious Toleration." At the College chapel exercises Wednesday, October 18, Cora Mattison, Professor of English, and Elizabeth Morris, Instructor in the History and Appreciation of Art, discussed the set of reproductions of Violet Oakley's murals, "The Holy Experiment" which were given to the College by Maria Scattergood of Philadelphia. The originals are in the state capital building at Harrisburg, Pa.

On Friday morning, the 20th, a group of students and faculty presented a dramatic pageant of the Shackamaxon Treaty between William Penn and the Indians, after which a William Penn memorial elm was planted on the campus.

After a faculty reception for the Board of Trustees at the College on Saturday afternoon, a panel-forum on "Organizing for Peace" was held in the College Avenue Friends' Meetinghouse in the evening. This was conducted by several citizens of Oskaloosa, together with a senior from the College, Carolyn Zelliott, and a member of the College faculty, Haridas Muzumdar. Paul Miller, professor of history, introduced the subject by a brief discussion of Penn's "Essay for the Present and Future Peace of Europe."

Sunday morning there was a commemorative meeting for worship at the Friends' Meetinghouse and, in the afternoon, a conference on present day social problems. The conference was opened with the presentation of a paper on, "William Penn: His Life and His Interest in the Social Problems of His Day," by Arthur Mekeel, dean of the College. The conference then divided into four groups to discuss race rela-

tions, religious tolerance, penal reform, and government and Christianity, led respectively by Roscoe Giffin, Jr., professor of finance at Drake University, Des Moines, Iowa; Earl S. Kalp, Des Moines Secretary of the National Conference of Christians and Jews; Robert Root of the Editorial Staff of the *Des Moines Register and Tribune*, and J. J. Newlin, alumnus of the College and member of the Board of Trustees. The concluding service was held on Sunday evening, the churches of Oskaloosa joining the College in a union service in the Spencer Memorial Chapel. At that time, Errol T. Elliott, former president of the College, and Editor of *THE AMERICAN FRIEND*, gave the address on "William Penn; Prophet-Statesman."

REPORT FROM SOUTHERN FRANCE

A letter from southern France, sent by Captain Raymond E. Musser, a chaplain in the United States Army, contains the following message from Eleanor Foster Cohu, director of the Quaker office in Marseilles; it is dated August 31st:

"Secours Quaker staff all well, carrying on work with much reduced possibilities. Following activities still functioning: Medical suralimentation center for 300 undernourished children, shortly to be expanded to 450; workroom; program for pretubercular children; greatly reduced distributions to baby dispensaries; monthly distributions to 250 home colony children. Our food reserves will be exhausted by end of September. Best greetings to all."

He goes on to say: "I know nothing of your way of business except by hearsay, but I hope you can get supplies diverted to your society here."

"I am an Army chaplain, as you see. I am a Methodist. However, I have been invited to the Quaker service tomorrow at 6 o'clock and I shall go gladly."

The happy results of the supplementary nutrition program well compensate for the efforts: A little boy of four years, seriously affected in the lungs and ready to go to a sanatorium, made great progress with six weeks of the diet, with no more coughing, fever or perspiration. A baby of seven months "has picked up very well," says its mother, "after she had regularly taken that good cream of wheat (two months of the diet). Many children have gained in weight. Mothers come to us each day to express their gratitude for the progress made by their children."

THE DIAMOND TRUTH

A quiet hour, a memory rendezvous!
Facets of light from past
High moments,
Shine as stars in a
Vast dark sky—

Radiance clear, floods
My mind, my heart, my soul—
The light, 'tis the diamond truth,
God is ever close, close by.

MAY COX.

The idea gives birth to the organization and the organization kills the idea.
—Principal Caird of Scotland.

QUAKERDOM AT LARGE

Charles F. Jenkins, prominent Philadelphia Friend, received the honorary degree, Doctor of Laws, from the University of Pennsylvania, at the Commencement exercises recently. Charles Jenkins is president of the Historical Society of Pennsylvania and of the Swarthmore College Board of Managers.

* * * *

Marjorie McClelland, AFSC representative in Switzerland, has been able to purchase food supplies within Switzerland which, it is hoped, have now been shipped to France for use by Secours Quaker in its relief program. The work of the Geneva office for the care of refugees continues.

* * * *

Margaret Rachel Farlow, pastor of Center Friends Meeting, is serving as head resident of Archdale hall for women at Guilford College, N. C., this year while taking special studies in home economics for her work in Jamaica, to which she has been appointed by the American Friends Board of Missions.

For the past two years she taught at the Allen Jay High School while serving Center Meeting. Previously she was pastor of Woodland and Bethany Meetings.

* * * *

Clarence E. Pickett has gone to England, leaving the latter part of October with the expectation of returning by the end of November. News of his arrival in London has not been received but it is presumed that he is there. The Friends Committee on Anglo-American Collaboration plans to hold a conference in Birmingham, November 6-10, and it is hoped that W. O. Mendenhall can leave America in time to be in attendance, but there is no definite time of transportation indicated as yet.

NEWS OF OUR MEETINGS

New Castle, Indiana, Friends Meeting, in common with all churches, is trying to meet new wartime conditions, with many members working long hours and vacant places in the homes of most of the families. In spite of all these things, with the help of Jesse and Vesta Stanfield, the ministers, much good is being accomplished. The Bible school has settled down following promotion day and is doing good work; the young people have perfected their organization; the World's Fellowship Circle, as the missionary society is called, is unusually good; and the Household Circle is continuing to sew for the American Friends Service Committee, with many

who are not Friends contributing their services to this project. New Castle Friends are, with others, waiting for the lights to go on again.

* * * *

New London Quarterly Meeting sessions were held at Russiaville, Indiana, October 20-22. Superintendent Glen Reece was present and spoke helpfully at the Meeting of Ministry and Oversight. Murray S. Kenworthy, General Secretary of Indiana Yearly Meeting, spoke at the Sabbath morning meeting. All the pastors were in attendance at the regular Quarterly Meeting session on Saturday. New pastors this year are Stacy E. Wesner, New London; Marline Drobnic and Juanita Reed, Bethel; Paul Reish, Lynn and Reserve.

* * * *

The ministry of Stacy E. Wesner, who came to New London, Indiana, Meeting at the beginning of the pastoral year, has brought renewed interest in the church as well as in the community. The gift of singing of Stacy and Ethel Wesner is helpful. The Christian Endeavor organized with an enrollment of twenty-five. Because of furnace repair, meetings have been held recently in the school auditorium. Prayer meetings are being held in the homes for the present. The worship service on Sabbath night is evangelistic and holds promise of spiritual growth for the members.

* * * *

The Rev. Beverley M. Boyd, Rector of Grace and Holy Trinity Church, Richmond, Virginia, and editor of *The Southern Churchman*, will become the new executive of the Department of the Church and Social Service of the Federal Council of the Churches of Christ in America.

According to Dr. Roswell P. Barnes, Associate General Secretary of the Federal Council, Mr. Boyd will come to New York to assume his new post on December first. Dr. Barnes has been the Acting Executive Secretary of the Department since the retirement of Dr. Worth Tippy in 1937.

* * * *

On Saturday, November 4, Chicago Quarterly Meeting convened in the Evanston Meetinghouse. The Yearly Meeting Superintendent, Glenn Reece, was acceptably present, as was also Roscoe Smith of Kokomo, chairman of Western Yearly Meeting Stewardship Committee, together with his wife, Myrtle. The principal item of business was the welcoming into Chicago Quarterly Meeting of the Madison, Wisconsin, Inde-

pendent Monthly Meeting. This Monthly Meeting now has a dual relationship to Illinois and Western Yearly Meetings. This is the second Monthly Meeting in Chicago Quarterly Meeting to assume this dual relationship.

* * * *

On First Day, October 29, at the morning worship service, Asheboro Street Friends Meeting, Greensboro, North Carolina, paid special recognition to the Golden Autumn Club which is composed of members of the Meeting who have reached the age of seventy-five years. On Monday evening, October 30, the Monthly Meeting further honored this group by giving them a fine turkey dinner and an appropriate program. This club was organized one year ago and now has nineteen members, five of whom came in this year. A note of unusual interest is that four of the nineteen are from the same family. Members of Asheboro Street Friends Meeting are united in feeling that these occasions have been of mutual joy and pleasure, and plan to make them annual events.

* * * *

In October, LeGrand, Iowa, Friends Meeting observed several special occasions, among them being Promotion Day in the Sabbath school for which an unusual number of parents were present; Missionary Day was planned by the Monthly Meeting Missions Chairman, and interesting facts from the field in Palestine were brought by several members; and Penn College Day, when the Monthly Meeting College Committee stressed the value of preparing youth for Christian service in a Friends institution of the Yearly Meeting. An appeal was made for funds to supplement the income from a wartime reduced student body. Truman Dunham, a local boy working in another brotherhood, preached on October 29. The Women's Missionary Union had an excellent program for the October meeting.

* * * *

Quaker friends gathered at the Friends Meetinghouse in Xenia, Ohio, on October 29 to observe a homecoming day. Planned to bring together those who have met for worship during the past forty years, those in charge were more than gratified with the large number present. A basket dinner served in the basement at noon, followed the usual study and worship hour. Special music by the choir and sermon by the pastor, Franklin Chant, were features of the morning program. A historical

sketch of the growth of the church was given in the afternoon by John Dymond, a charter member. Special recognition was given those forty-nine members in service. Former pastors welcomed back were Russell Burkett, and family, West Milton; De Ella Newlin, Jamestown; and Homer Biddlecum, Richmond, Indiana, who brought the message of the afternoon.

Christian Education Month was observed in the Dublin, Indiana, Meeting during the month of October. On the first Sunday, the services were especially planned for the children. The pastor, Clyde O. Watson, spoke on "The Place of Children in the Church" at the morning worship service. The following Sunday was young people's Sunday, and the music for the worship hour was furnished by the young people. On October 15, Adult Education Sunday, Marie Myerholtz spoke during the worship hour on "Christian Responsibility of an Adult." Following this the pastor spoke on "Adult Education." The last Sunday, Christian Home Life Sunday, was Family and Rally Day. A record attendance of one hundred and sixty-six were present for the Sabbath School program. In the evening Bernice Lamberson spoke to the parents on "The Parents, the Sabbath School and Meeting Cooperating." Lenna Watson spoke on "Christian Education in the Home," and a discussion followed. Carrying out the thought of a well-rounded Christian life, spiritually and socially, the doors of the Meetinghouse were open each week for a program of social activities for all classes in the basement of the Meetinghouse.

The World View

In Soviet Russia, a number of priests of the Russian Orthodox Church have taken an active combat part in guerilla warfare, and some have received government decorations. So says the Metropolitan of Kiev in *Slavayan*, the Moscow monthly magazine.—*Worldover Press*.

About one million dollars per year are being earned but not received by CPS men in special service units such as hospitals, training schools, etc., at the present time, according to a study recently completed by CPS administrative agencies. This is exclusive of about four hundred thousand dollars per year which is earned but not received by CPS workers on dairy farms, agricultural experiment stations, and dairy herd testers.

Dr. Y. G. Chen, President of the University of Nanking, is now in the

United States as a visiting professor, being one of six Chinese scholars invited to our shores by the Department of State to spend the current year traveling widely among educational institutions throughout the country. The project is under the auspices of the China Section of the Science, Education and Art Division, Department of State, Washington, D. C.

Practically every Protestant denomination in the United States is now participating actively in one or more of the projects of Russian War Relief, Inc., it was announced by Dr. Ralph E. Sockman, chairman of the Russian War Relief Interfaith Committee. Church members already have filled more than two hundred and fifty thousand RWR household kits for families in the devastated areas of the Soviet Union, Dr. Sockman disclosed, with this campaign just now getting underway in many denominations. The address is 11 East Thirty-fifty Street, New York 16, N. Y.

Partly because of the manpower shortage in Canada, the Government now feels it inadvisable to segregate conscientious objectors in camps when they could be doing more useful work during the national emergency. Now under the authority of the Alternative Service System of the Department of Labor, recognized C.O.'s are selected for jobs which they are most competent to perform. Although full authority for the assignment of men rests solely with the Alternative Service Officer, some consideration is given to a man's preference.—*Worldover Press*.

Americans living in Britain publish a small newspaper known as *The Outpost*. It is their aim to help Americans in the United States of America to understand their British cousins. One question asked of them and answered is as follows:

Does Britain have any distinct racial problem which would compare to the American Negro situation? The answer is "No." Small numbers of people of the yellow, black and brown races live in the country, particularly in coast towns and in London. Many of them intermarry with the British. Public opinion is strongly against racial discrimination.

For the first time, South African natives are now eligible for old age and invalid pensions, which were previously available only to the European inhabitants. In opposing the bill in Parliament, one member offered a unique argument: "This bill will dislocate the entire structure of Bantu social life. There is probably no people in the world that cares for its old people as well as the natives do. It is one of the beautiful

things in the social life of the native people, and the Government has no right to interfere with it. It has always been a spiritual matter with the native people to care for their aged and it has served as an incentive to younger people to go out to work."—*Worldover Press*.

BOSTON AND CAMBRIDGE FRIENDS UNITE

September 21, 1944, will long be remembered as an historic date for the Friends in the vicinity of Boston for on that day two separate Monthly Meetings, Boston Monthly Meeting of Friends and Friends Meeting at Cambridge, were joined to form one Meeting. Since the Meetings have been united in their meeting for worship for many years, the recent union may be said to be largely a simplification of organization. But it also is the means of introducing many Friends to a wider fellowship than they have known before. While the older corporation of Boston Monthly Meeting has been retained, the united Meeting is to be known by the name "Friends Meeting at Cambridge." This union is a part of the general plan for the union of all Friends in New England into a single Yearly Meeting.

Boston Monthly Meeting was organized in 1884, having been set off from Salem Monthly Meeting, belonging to the Yearly Meeting of Friends for New England. After holding its meetings in a hall in downtown Boston for ten years a Meetinghouse was built on Townsend Street in Roxbury in 1894. This was later sold in 1926 when most of the members had moved to other residential districts. Since that time the Boston Friends have worshiped with the Cambridge Friends, from 1926 to 1937 in Andover Hall at Harvard University, and since 1937 in the new Friends' Meetinghouse at Longfellow Park.

The Cambridge Friends met first about 1891 in the home of Alfred Garrett and continued for over forty-five years as an informal unorganized group, meeting together for worship, at first in private homes and later at the Phillips Brooks House and Andover Hall at Harvard. When the new Meetinghouse was built in Longfellow Park in 1937, the Cambridge Friends organized themselves as an independent Meeting.

The united Meeting in Cambridge is affiliated with the Salem Quarterly Meeting of the Yearly Meeting of Friends for New England, and through this with the Five Years Meeting. In addition, the Meeting has accepted an invitation to become affiliated with the Friends General Conference. Henry J. Cadbury is Clerk of the united Monthly Meeting, and George A. Selleck is the Executive Secretary.

BIRTHS

RINARD—To Glen and Mildred Rinard, pastors at Carmel, Indiana, a son, Dale Glen, on October 26.

SHOEMAKER—To Floyd and Letta Lee Shoemaker on October 12 a daughter, Lois Moisselle, near Hillsboro, Ohio.

DEATHS

ESTES—Hattie King Estes, at Harrisville, Rhode Island, on October 3, aged fifty-two years. She was an active member of Smithfield Monthly Meeting of Woonsocket, Rhode Island. Surviving are her husband, Joseph C. Estes; a daughter, Eunice; a son, Earl; also brothers and sisters. Services were held in Warren, Rhode Island, with James A. Coney in charge.

HICKMAN—Pearl L. Hickman at the home of her brother, Wallace Willard, Marshalltown, Iowa, on October 26 at the age of thirty-eight years. She was a member of Burr Oak Meeting, and had been a dependable and efficient worker throughout the years in Stanford Meeting and Muscatine as well. She was the daughter of Henry and Jennie Hickman. Survivors are her brothers, Floyd and Clell Hickman and Wallace Willard. John and Martha Hadley, pastors of the Bangor Meeting, were in charge of the services, burial being made there.

McKAY—Harold E. McKay, son of Jacob B. and Priscilla A. Haines McKay, on October 12 at Oregonia, Ohio, at the age of fifty-three years. He was a graduate of Wilmington College and Ohio State University. He had served as Executive Secretary of Wilmington Yearly Meeting, and at the time of his death was chairman of the Committee on Evangelism and of the Executive Committee. He had also served on the American Friends Service Committee. Survivors are his wife, Ila Haworth McKay; a son, Allen H. McKay of Xenia, Ohio; a sister, Mrs. Harry Rowe of Bowersville, Ohio; two brothers, Maynard J. of Wilmington and a twin brother, Howard of Oregonia. Services were held at Wilmington Friends Meeting with A. Ward Applegate in charge, assisted by James M. Carey and Ruth B. Murry.

McKEEL—Emaline Hoyt McKeel on October 3, at Minneapolis, Minnesota, on her ninety-seventh birthday. For many years before coming to Minneapolis in 1901 she was active in the Brooklyn Meeting, and also in the Community Meeting at Pasadena, as well as in the Minneapolis Meeting. She was the originator of the Parent-Teacher Movement in Minneapolis. Surviving are her two daughters, Mrs. Maurice Underhill, Los Angeles; and Mrs. Arthur Cahaley of Minneapolis; six grandchildren; six great grandchildren; and two great, great grandchildren.

RHODES—Emma Hough Rhodes, on October 15 at Fountain City, Indiana, at the age of eighty-three years. For many years she has been a teacher. Surviving are her husband, Oscar M. Rhodes, several nieces and nephews, Mrs. Clarence Brinkley of near Fountain City; Ida Way and Ernest Williams of New York, and Jan Williams of Brooklyn, N. Y. Russell Burkett and Truman Kenworthy were in charge of the services. Burial was in New Garden Cemetery.

A MESSAGE FROM
THE BIG HOUSE

"Most of the C.O.s are not so concerned with personal problems affecting themselves or conscientious objectors. They wanted me to understand the environment and atmosphere in which all prison inmates live," is the message James Mullin, secretary of the AFSC Prison Service Committee, was asked to take out to other pacifists by the C.O.s at Lewisburg, Pennsylvania, prison. "They emphasized the impersonal aspect of prison life and contacts, the psychological effect of confinement in such close quarters under strict observation and supervision for days and days, weeks and weeks, months and months, and years and years, in an atmosphere of suspicion, distrust, fear, anxiety, hypocrisy, deceit, and bitterness, which pervades all their living hours. They were of one accord in believing that such an institution can seldom be helpful in actually rehabilitating men.

"Rather than change men's attitudes toward society for the better, prison life more likely generates increasing bitterness. This is due, said the men, not to specific acts of mistreatment or to physical brutality. It is the inevitable result of a system which confines twelve hundred men in such a small geographical area, equal only to a few city blocks, housed in cages like animals at a zoo, without almost all the attributes of normal life. To operate such an institution requires considerable regimentation and it is the constant routine and monotony of daily living which wears tragically on men's minds and spirits. Even many of the C.O.s feel keenly the effect of this intangible, impersonal pressure on their lives, yet they are in prison with a sense of rightness and many of them have deep wells of spiritual resources which strengthen

them. Even employees of the institution, said the men, feel the pressure and monotony of the prison atmosphere. As is commonly said, 'It does something to you'."

"Mourn not the dead. . . . But rather mourn the apathetic throng. . . . Who see the world's great anguish and its wrong. . . . and dare not speak!"

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LOCAL MEETING DIRECTORY

BERKELEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock. Evening service, 7:45. Gorman Y. Doubleday, minister. Phone Thornwall 5370.

BOSTON, MASSACHUSETTS

Boston Monthly Meeting, 5 Longfellow Park, Cambridge, (near Harvard Square). Meeting for worship First day at 11 a.m., jointly with Friends Meeting at Cambridge. Monthly business meeting second Fifth day of each month. George A. Selleck, Executive Secretary. Telephone TRowbridge 6883.

BROOKLYN, NEW YORK

Lafayette Avenue Meeting: Cor. Lafayette and Washington Avenues. Bible Classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m. Robert M. Jones, Minister. Phone: MAin 2-8627.

CHICAGO, ILLINOIS

Chicago Monthly Meeting, 110th Street and Longwood Drive. Bible School 10:30, Meeting 11:30. Rock Island Suburban Line to 11th Street. Halsted streetcar—"11th Sacramento," get off at Longwood Drive. Russell E. Rees, Minister, 2208 West 11th Street. Phone Cedarcrest 2715.

Evanston Meeting, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, two blocks north of Main Street. Bible School at ten; Meeting for Worship, eleven. Anne Willis, 1566 Oak Ave., Evanston, Illinois.

57th Street Meeting, 1174 East 57th Street, John Woolman Hall. Meeting for worship, 10:45; Religious Forum 11:30 a.m. E. Howard Marshall, 7131 S. Eberhart Avenue, Chicago. Phone Radcliffe, 1135. Alice B. Flitcraft, 513 Keystone Avenue, River Forest, Ill. Phone Forest 2824.

Members of Chicago Monthly Meeting living in the AURORA area meet at 823 Lebanon Street, Aurora, Sunday afternoons; Bible School at 2:00 o'clock with meeting for worship at 3:00 o'clock. Roy E. Philby, leader.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take either car 55 or 78 to University Ave., then walk east three blocks. Bible School, 9:45, and Meeting for Worship, 11 a.m. Burton S. W. Hill, 2803 Bellevue Ave., Cincinnati, Ohio.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone St., Worship 11 a.m., Church School 9:45 a.m., Norman E. Young, Minister, 4146 Irving St. Tel. Gr. 4741.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a.m., Meeting for Worship, 11 a.m. Send names and addresses of people coming to Detroit to Dr. Bruce Douglas, 18066 Warrington Drive, Detroit, Michigan.

Friends Meeting, unprogrammed, each First Day, in Highland Park Y.W.C.A., Woodward at Winona. Visitors Phone Drexel 4801.

INDIANAPOLIS, INDIANA

First Friends Church, 13th at Alabama Street, Unified Service 10:30 a.m., Herbert Huffman, Minister. Riley 5224, office telephone.

LAWRENCE, MASSACHUSETTS

Lawrence Friends Meeting, Avon Street, corner of Wilmot Street—26 miles north of Boston on Route 28. Meeting for Worship, 10:30 a.m. and Bible School at 11:45 a.m. Everett W. Chapman, Minister, 16 Central Street, Methuen, Massachusetts. Tel. Lawrence 34734.

LONG BEACH, CALIFORNIA

First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m. Evening Service, 7:30 p.m. Donald B. Spittler, Minister. Phone 623-305.

LOS ANGELES, CALIFORNIA

Friends Church, 17th and Toberman Streets. Bible School 9:45 a.m.; Morning Worship 11:00 a.m.; Christian Endeavor 6:30 p.m. Eli S. Wheeler, minister.

LYNN, MASSACHUSETTS

Lynn Monthly Meeting, Silsbee and Friend Streets, near bus terminals and railway station.

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of Friends in America

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Friends Church, 1st Avenue South at 14th
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Worship at 11 a.m. Edgar H. Stranahan,
Minister, 111 West 45th Street, Phone PL 2960.

NEW YORK, N. Y.

The United Meetings for Worship of Twentieth
Street Meetings will be held at the Friends
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at 11:00 a.m. All welcome.

ROSEVILLE, CALIFORNIA

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Blvd., one-fourth mile off Highway 99 E be-
tween Sacramento and Roseville. Morning Sun-
day School at 10:00, Worship at 11:00. Evening
Service, 7:30. T. Eugene Coffin, Minister.
Phone Roseville, 356-F-11.

SEATTLE, WASHINGTON

Friends Memorial Meeting, 23rd and East
Spruce. Meeting for Worship, 11:00. George
Moore, Minister.

University Friends Meeting, 3959 15th Ave.,
N. E., Phone Melrose 7450. Religious discussion,
10:00 a.m. Meeting for Worship, 11:00 a.m.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends,
affiliated with Five Years Meeting, 13th and
Irving Streets, N. W. Meeting for Worship,
11 a.m. Visitors welcome.

Friends Meeting of Washington, 2111 Florida
Ave., N.W., one block from Conn. Ave. Meet-
ing for Worship First-days at 11 a.m. First-day
School at 10:45.

WINSTON-SALEM, N. C.

Friends Meeting, Broad at Sixth. Bible School
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Meeting 6:30. Howard B. Yow, minister.

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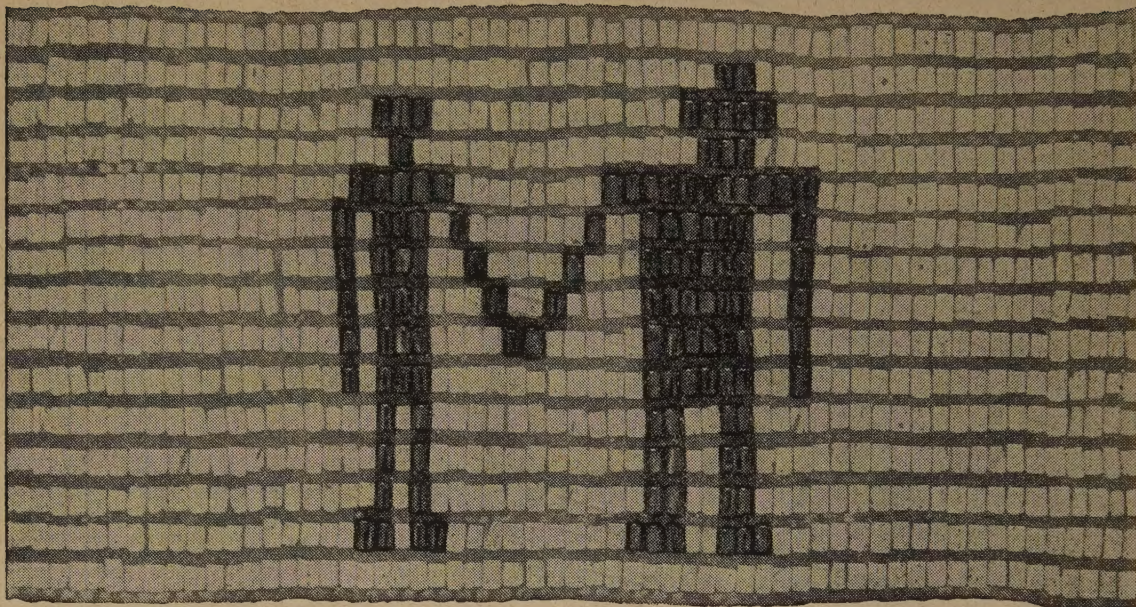
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